

# **33 SWAIYAS**

Annotated and translated into English

BY

**BHAI JODH SINGH M.A.**

**LAHORE BOOK SHOP**  
**Clock Tower, Ludhiana.**

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**1687, KUCHA JAT MAL, DARIBA KALAN, DELHI-6**

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Price -/10/-

November 1958  
Price Annas Ten only

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Printed and Published by S. Jiwan Singh M. A.  
Prop. Lahore Book Shop Clock Tower,  
Ludhiana at the Lahore Art Press,  
Civil Lines, Ludhiana.



## FOREWARD

These Thirty three swaiyas give the gist of the teachings of Guru Govind Singh, the tenth and last Guru of the Sikhs. In the first Swaiya he defines a "pure khalsa". He, who fixes his thought on the Supreme Reality day and night and does not turn his mind to any thing else except the One; who is full of love and faith and does not put his trust in fasts and does not worship tombs hermit-cells or crematoriums; whose place of pilgrimage charity, compassion, austerity and self control consist of devotion to the One, and whose mind is resplendent with the Ever-Shining Light, is to be called a pure khalsa". In the next ten Swaiyas he describes the attributes of the Godhead whom his sikhs ought to worship. Then the futility of worshiping various gods and goddesses and the so-called incarnations of God is set forth. In Swaiyas 18th and 19th he enjoins sincerity and in the next Swaiyas discards idol-worship and goes on explaining that the gods whose images men worship were themselves subject to death (23,24). Then he subjects to scathing criticism formal and ceremonial worship and exposes the tactics of sectarian leaders, who care more for self-aggrandisement than for spreading true religious spirit.

In the end he reminds man that he is morally responsible for his deeds and will have to bear their consequences himself alone. His dear friends and near relations for whose sake he commits inequities, will not accompany him when the soul departs from the body.

496, Model Town,  
Ludhiana.

Jodh Singh.

੧ ਓ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ ॥

ਸਵੈਯੇ

## ਸ੍ਰੀ ਮੁਖ ਵਾਕ ਪਾਤਸ਼ਾਹੀ ੧੦

SWAIYAS

1

ਜਾਗਤਿ ਜੋਤਿ ਜਪੈ ਨਿਸ ਬਾਸੁਰ, ਏਕ ਬਿਨਾ ਮਨ ਨੇਕ  
ਨ ਆਨੈ । ਪੂਰਨ ਪ੍ਰੇਮ ਪ੍ਰਤੀਤ ਸਜੈ, ਬੂਤ ਗੋਰ ਮੜੀ ਮਟ ਭੂਲ  
ਨ ਮਾਨੈ । ਤੀਰਥ ਦਾਨ ਦਯਾ ਤਪ ਸੰਜਮ, ਏਕ ਬਿਨਾ ਨਹਿ  
ਏਕ ਪਛਾਨੈ । ਪੂਰਨ ਜੋਤ ਜਗੈ ਘਟ ਮੈ, ਤਬ ਖਾਲਸਾ ਤਾਹਿ  
ਨਖਾਲਸ ਜਾਨੈ ॥ ੧ ॥

2

ਸੱਤਿ ਸਦੈਵ ਸਤੁਪ ਸਤੱਬੁਤਿ, ਆਦਿ ਅਨਾਦਿ ਅਗਾਧ  
ਅਜੈ ਹੈ । ਦਾਨ ਦਯਾ ਦਮ ਸੰਯਮ ਨੇਮ, ਜਤਬੁੱਤ ਸੀਲ ਸੁ ਬੁੱਤ  
ਅਥੈ ਹੈ । ਆਦਿ ਅਨੀਲ ਅਨਾਦ ਅਨਾਹਦ, ਆਪਿ ਅਦ੍ਵੈਖ  
ਅਭੇਖ ਅਭੈ ਹੈ ॥ ਰੂਪ ਅਰੂਪ ਅਦੇਖ ਜਰਾਰਦਨ, ਦੀਨ ਦਯਾਲੁ  
ਕ੍ਰਿਪਾਲ ਭਏ ਹੈ ॥ ੨ ॥

ਆਇ ਅਦ੍ਰਿਖ ਅਭੇਖ ਮਹਾ ਪ੍ਰਭ, ਸੱਤਿ ਸਰੂਪ ਸੁਜੋਤਿ  
ਪ੍ਰਕਾਸੀ । ਪੂਰ ਰਹਯੋ ਸਭਹੀ ਘਟ ਕੈ ਪਟ, ਤੱਤ ਸਮਾਧਿ  
ਮੁਭਾਵ ਪ੍ਰਨਾਸੀ । ਆਦਿ ਜੁਗਾਦਿ, ਜਗਾਦਿ, ਤੁਹੀ ਪ੍ਰਭ !  
ਫਲ ਰਹਿਯੋ ਸਭ ਅੰਤਰ ਬਾਸੀ । ਦੀਨ ਦਯਾਲ ਕ੍ਰਿਪਾਲ ਕ੍ਰਿਪਾ  
ਕਰ, ਆਦਿ ਅਜੋਨ ਅਜੈ ਅਬਿਨਾਸੀ ॥ ੩ ॥

ਆਦਿ ਅਭੇਦ ਅਛੇਦ ਸਦਾ ਪ੍ਰਭ ਬੇਦ ਕੇਤਬਨਿ ਭੇਦੁ ਨ  
ਪਾਯੋ । ਦੀਨ ਦਯਾਲ ਕ੍ਰਿਪਾਲ ਕ੍ਰਿਪਾਨਿਧ ਸੱਤ ਸਦੈਵ ਸਭੈ ਘਟ  
ਛਾਯੋ । ਸੇਸ ਸੁਰੇਸ ਗਣੇਸ ਮਹੇਸੁਰ ਗਾਹਿ ਫਿਰੈ ਸ੍ਰੁਤਿ ਥਾਹ  
ਨ ਆਯੋ । ਰੇ ਮਨ ਮੂਰਤੁ ! ਅਗੂੜੁ ਇਸੇ ਪ੍ਰਭ, ਤੈ ਕਿਹ ਕਾਜਿ  
ਕਹੋ ਬਿਸਰਾਯੋ ? ॥ ੪ ॥

ਅਚੁੱਤ ਆਦਿ ਅਨੀਲ ਅਨਾਹਦ, ਸੱਤ ਸਰੂਪ ਸਦੈਵ  
ਬਖਾਨੇ । ਆਦਿ ਅਜੋਨ ਅਜਾਇ ਜਰਾ ਬਿਨੁ, ਪਰਮ ਪੁਨੀਤ  
ਪਰੰਪਰ ਮਾਨੇ । ਸਿੱਧ ਸ੍ਰੁਭੁ ਪ੍ਰਸਿੱਧ ਸਬੈ ਜਗ, ਏਕ ਹੀ ਠੋਰ  
ਅਨੇਕ ਬਖਾਨੇ । ਰੇ ਮਨ ਰੰਕ ! ਕਲੰਕ ਬਿਨਾ ਹਰਿ, ਤੈ ਕਿਹ  
ਕਾਰਣ ਤੇ ਨ ਪਹਿਚਾਨੇ ? ॥ ੫ ॥

ਅੱਛਰ ਆਦਿ ਅਨੀਲ ਅਨਾਹਦ, ਸੱਤ ਸਦੈਵ ਤੁਹੀ,  
ਕਰਤਾਰ ! ਜੀਵ ਜਿਤੇ ਜਲਿ ਮੈ ਬਲਿ ਮੇ, ਸਬਕੈ ਸਦ ਪੇਟ ਕੇ  
ਪੋਖਨ ਹਾਰਾ । ਬੇਦ ਪੁਰਾਨ ਕੁਰਾਨ ਦੁਹੁ ਮਿਲਿ ਭਾਂਤ ਅਨੇਕ



ਬਿਚਾਰ ਬਿਚਾਰਾ । ਔਰ ਜਹਾਨ ਨਿਦਾਨ ਕਛੂ ਨਹਿ , ਦੇ ਸੁਬਹਾਨ !  
ਤੁਹੀ ਸਿਰਦਾਰਾ ॥ ੬ ॥

7

ਆਦਿ ਅਗਾਧਿ ਅਛੇਦ ਅਭੇਦ, ਅਲੇਖ ਅਜੇਹ ਅਨਾਹਦ  
ਜਾਨਾ । ਭੂਤ ਭਵਿੱਖਿ ਭਵਾਨ ਤੁਹੀ, ਸਬ ਹੂੰ ਸਭ ਠੋਰਨ ਮੈ  
ਮਨੁਮਾਨਾ । ਦੇਵ ਅਦੇਵ ਮਣੀਧਰ ਨਾਰਦ, ਸਾਰਦ ਸੱਤ ਸਦੈਵ  
ਪਛਾਨਾ । ਦੀਨ ਦਇਆਲ ਕ੍ਰਿਪਾਨਿਧ ਕੋ ਕਛੂ ਭੇਵ ਪੁਰਾਨ ਕੁਰਾਨ  
ਨ ਜਾਨਾ ॥ ੭ ॥

8

ਸੱਤ ਸਦੈਵ ਸਰੂਪ ਸਦਾ ਖੁਤ, ਬੇਦ ਕਤੇਬ ਤੁਹੀ ਉਪਜਾਯੋ ।  
ਦੇਵ ਅਦੇਵਨ ਦੇਵ ਮਹੀਧਰ, ਭੂਤ ਭਵਾਨ ਵਹੀ ਠਹਰਾਯੋ ।  
ਆਦਿ ਜੁਗਾਦਿ ਅਨੀਲ ਅਨਾਹਦ, ਲੋਕ ਅਲੋਕ ਬਿਲੋਕ ਨ ਪਾਯੋ ।  
ਹੇ ਮਨ ਮੂੜ ! ਅਗੂੜਿ ਇਸੇ ਪ੍ਰਭੂ, ਤੇਹਿ ਕਹੋ ਕਿਹਿ ਆਨ  
ਸੁਨਾਯੋ ? ॥ ੮ ॥

9

ਦੇਵ ਅਦੇਵ ਮਹੀਧਰ ਨਾਗਨ ਸਿੱਧ ਪ੍ਰਸਿੱਧ ਬਡੋ ਤਪ ਕੀਨੋ ।  
ਬੇਦ ਪੁਰਾਨ ਕੁਰਾਨ ਸਬੈ ਗੁਨ ਗਾਇ ਬਕੈ, ਪੈ ਜਾਇ ਨ ਦੀਨੋ ।  
ਭੂਮ ਅਕਾਸ ਪਤਾਰ ਦਿਸਾ ਬਿਦਿਸਾ ਜਿਹਿ ਸੇ ਸਬਕੇ ਚਿਤ ਚੀਨੋ ।  
ਪੂਰ ਰਹੀ ਮਹਿਮੋ ਮਹਿਮਾ, ਮਨ ਮੈ ਤਿਹ ਆਨਿ ਮੁਝੇ ਕਹਿ  
ਦੀਨੋ ॥ ੯ ॥

10

ਬੇਦ ਕਤੇਬ ਨ ਭੇਦ ਲਹਿਯੋ ਤਿਹਿ, ਸਿੱਧ ਸਮਾਧਿ ਸਬੈ ਕਰਿ  
ਹਾਰੇ । ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਬੇਦ ਸਬੈ, ਬਹੁ ਭਾਂਤਿ ਪੁਰਾਨ ਬੀਚਾਰ  
ਬੀਚਾਰੇ । ਆਦਿ ਅਨਾਦਿ ਅਗਾਧਿ ਕਥਾ, ਧ੍ਰਮੁ ਸੇ ਪ੍ਰਹਲਾਦਿ

3



ਅਜਮਲ ਤਾਰੇ । ਨਾਮ ਉਚਾਰ ਤਰੀ ਗਨਿਕਾ, ਸੋਈ ਨਾਮ  
ਅਧਾਰ ਬੰਚਾਰ ਹਮਾਰੇ ॥ ੧੦ ॥

11

ਆਦਿ ਅਨਾਦਿ ਅਗਾਧਿ ਸਦਾ ਪ੍ਰਭ, ਸਿੱਧ ਸਟੁਪ ਸਬੋ  
ਪਹਿਚਾਨਿਯੋ । ਗੰਧੂਪ ਜੱਛ ਮਹੀਧਰ ਨਾਗਨ ਭੂਮ ਅਕਾਸ ਚਹੁ  
ਚਕ ਜਾਨਿਯੋ । ਲੋਕ ਅਲੋਕ ਦਿਸਾ ਬਿਦਿਸਾ ਅਟੁ ਦੇਵ ਅਦੇਵ  
ਦੁਹੁ ਪ੍ਰਭ ਮਾਨਿਯੋ । ਚਿੱਤ ਅਗਿਯਾਨ ! ਸੁਜਾਨ ਸੁਯੰਭਵ, ਕੌਨ ਕੀ  
ਕਾਨਿ ਨਿਧਾਨ ਭੁਲਾਨਿਯੋ ? ॥ ੧੧ ॥

12

ਕਾਹੂ ਲੈ ਠੋਕ ਬਧੇ ਉਰ ਠਾਕੁਰ, ਕਾਹੂ ਮਹੇਸ ਕੋ ਏਸ  
ਬਖਾਨਿਯੋ । ਕਾਹੂ ਕਹਿਯੋ ਹਰਿ ਮੰਦਰ ਮੈ ਹਰਿ, ਕਾਹੂ ਮਸੀਤ ਕੋ  
ਬੀਚ ਪ੍ਰਮਾਨਿਯੋ । ਕਾਹੂ ਨੇ ਰਾਮ ਕਹਿਯੋ, ਕ੍ਰਿਸਨਾ ਕਾਹੂ, ਕਾਹੂ ਮਨੇ  
ਅਵਤਾਰਨ ਮਾਨਿਯੋ । ਫੋਕਟ ਧਰਮ ਬਿਸਾਰ ਸਬੈ ਕਰਤਾਰ ਹੀ  
ਕਉ ਕਰਤਾ ਜੀਅ ਜਾਨਿਯੋ ॥ ੧੨ ॥

13

ਜੋ ਕਹੋ ਰਾਮ ਅਜੋਨ ਅਜੈ ਅਤਿ, ਕਾਹੇ ਕਉ ਕੌਸਲ ਕੁੱਖ  
ਜਯੋ ਜੂ ? ਕਾਲ ਹੂ ਕਾਨ ਕਹੈ ਜਿਹਿ ਕੋ ਕਿਹਿ ਕਾਰਣ ਕਾਲ ਤੇ  
ਦੀਨ ਭਯੋ ਜੂ ? ਸੰਤ ਸਟੁਪ ਬਿਬੈਰ ਕਹਾਇ, ਸੁ ਕਿਯੋ ਪਥ ਕੋ ਰਥ  
ਹਾਕ ਧਯੋ ਜੂ ? ਤਾਹੀ ਕੋ ਮਾਨਿ ਪ੍ਰਭੁ ਕਟਿਕੈ ਜਿਹਿ ਕੋ ਕਉ ਭੇਦ  
ਨ ਲੇ, ਨ ਲਯੋ ਜੂ ॥ ੧੩ ॥

14

ਕਿਯੋ ਕਹੁ ਕ੍ਰਿਸਨ ਕ੍ਰਿਪਾਨਿਧਿ ਹੈ ? ਕਿਹ ਕਾਜਤੇ ਬਧਕ

ਥਾਣ ਲਗਾਯੋ ? ਅਉਰ ਕੁਲੀਨ ਉਧਾਰਤ ਜੇ, ਕਿਹ ਤੇ ਅਪਨੇ  
ਕੁਲ ਨਾਸੁ ਕਰਾਯੋ ? ਆਦਿ ਅਜੋਨ ਕਹਾਇ, ਕਹੋ, ਕਿਮ ਦੇਵਤ  
ਕੇ ਜਠਰੰਤਰ ਆਯੋ ? ਤਾਤ ਨ ਮਾਤ ਕਹੋ ਜਿਹ ਕੋ, ਤਿਹ ਕਿਯੋ  
ਬਸੁਦੇਵਹ ਬਾਪ ਕਹਾਯੋ ? ॥ ੧੪ ॥

15

ਕਾਹਿ ਕੋ ਏਸ ਮਹੇਸਹਿ ਭਾਖਤ ? ਕਾਹਿ ਦਿਜੇਸ ਕੋ ਏਸ  
ਬਖਾਨਿਯੋ ? ਹੈ ਨ ਰਘੁਸ ਜਦੈਸ ਰਮਾਪਤ, ਤੈ ਜਿਨ ਕੇ ਬਿਮਿਨਾਥ  
ਪਛਾਨਿਯੋ । ਏਕ ਕੇ ਛਾਤਿ ਅਨੇਕ ਭਜੇ, ਸੁਕਦੇਵ ਪਰਾਸੁਰ ਬਿਮਨ  
ਬੁਠਾਨਿਯੋ । ਫੋਕਟ ਧਰਮ ਸਜੇ ਸਬ ਹੀ, ਹਮ ਏਕਹਿ ਕੋ ਬਿਧ  
ਨੇਕ ਪ੍ਰਮਾਨਿਯੋ ॥ ੧੫ ॥

16

ਕੋਊ ਦਿਜੇਸ ਕੋ ਮਾਨਤ ਹੈ ਅਰ ਕੋਊ ਮਹੇਸ ਕੋ ਏਸ ਬਤੇ  
ਹੈ । ਕੋਊ ਕਹੈ ਬਿਸਨੋ ਬਿਸਨਾਇਕ ਜਾਹਿ ਭਜੇ ਅਘ ਓਘ ਕਟੇ  
ਹੈ । ਬਾਰ ਹਜਾਰ ਬਿਚਾਰ, ਅਰੇ ਜਤ ! ਅੰਤ ਸਮੈ ਸਬ ਹੀ ਤਜਿ ਮੈ  
ਹੈ । ਤਾਹੀ ਕੋ ਧਿਯਾਨ ਪ੍ਰਮਾਨ ਹੀਏ, ਜੇ ਬੇ ਅਬ ਹੈ, ਅਰੁ ਆਗੇ  
ਉ ਹੋ ਹੈ ॥ ੧੬ ॥

17

ਕੋਟਕ ਇੰਦੁ ਕਰੇ ਜਿਹਕੇ, ਕਈ ਕੋਟਿ ਉਪਿੰਦੁ ਬਨਾਇ  
ਖਪਾਯੋ । ਦਾਨਵ, ਦੇਵ, ਫਨਿੰਦੁ, ਧਰਾਧਰ, ਪੱਛ, ਪਸ਼ੂ ਨਹਿ ਜਾਤ  
ਅਨਾਯੋ । ਆਜ ਲਗੇ ਤਪ ਸਾਧਤ ਹੈ ਬਿਵ ਉ ਬ੍ਰਹਮਾ ਕਛੁ  
ਪਾਰ ਨ ਪਾਯੋ । ਬੇਦ ਕਤੇਬ ਨ ਭੇਦ ਲਖਿਯੋ ਜਿਹ, ਸੋਊ ਗੁਰੂ ਗੁਰੂ  
ਮੋਹਿ ਬਤਾਯੋ ॥ ੧੭ ॥

ਧਿਆਨ ਲਗਾਇ ਠਗਿਯੋ ਸਬ ਲੋਗਨ ਸੀਸ ਜਟਾ ਨਖ  
ਹਾਥ ਬਢਾਏ। ਲਾਇ ਬਿਭੂਤ ਫਿਰਿਯੋ ਮੁਖ ਉਪਰ, ਦੇਵ ਅਦੇਵ  
ਸਬੈ ਤਹਿਕਾਏ। ਲੋਭ ਕੇ ਲਾਗੇ ਫਿਰਿਯੋ ਘਰ ਹੀ ਘਰ, ਜੋਗ ਕੇ  
ਨਯਾਸ ਸਬੈ ਬਿਸਰਾਏ। ਲਾਜ ਗਈ ਕਛੁ ਕਾਜ ਸਰਿਯੋ ਨਹਿ,  
ਪ੍ਰੇਮ ਬਿਨਾ ਪ੍ਰਭੁ ਪਾਨ ਨ ਆਏ ॥ ੧੮ ॥

ਕਾਹੇ ਕੋ ਡਿੰਡ ਕਰੇ, ਮਨ ਮੂਰਖ ? ਡਿੰਡ ਕਰੈ ਅਪਨੀ ਪਤਿ  
ਖੈਹੈ। ਕਾਹੇ ਕੋ ਲੋਗ ਠਗੇ ? ਠਗ ਲੋਗਨਿ ਲੋਗ ਗਯੋ ਪਰਲੋਗ  
ਗੈਹੈ। ਦੀਨ ਦਯਾਲ ਕੀ ਠੋਰ ਜਹਾ ਤਿਹ ਠੋਰ ਬਿਖੈ ਤੁਹਿ  
ਠੋਰ ਨ ਐਹੈ। ਦੇਤ ਰੇ ਰੇਤ ! ਅਚੇਤ ਮਹਾਂ ਜੜ ! ਭੇਖ ਕੇ ਕੀਨੇ  
ਅਲੇਖ ਨ ਪੈਹੈ ॥ ੧੯ ॥

ਕਾਹੇ ਕੋ ਪੂਜਤ ਪਾਹਨ ਕਉ ? ਕਛੁ ਪਾਹਨ ਕੇ ਪਰਮੇਸਰ  
ਨਾਹੀ। ਤਾਹੀ ਕੋ ਪੂਜ ਪ੍ਰਭੁ ਕਰਕੈ ਜਿਹ ਪੂਜਤ ਹੀ ਅਘ ਓਘ  
ਮਿਟਾਹੀ। ਆਧਿ ਬਿਆਧਿ ਕੇ ਈਸਨ ਜੇਤਕ ਨਾਮ ਕੇ ਲੋਰ ਸਬੈ  
ਛੁਟ ਜਾਹੀ। ਤਾਹੀਂ ਕੋ ਧਿਆਨ ਪ੍ਰਮਾਨ ਸਦਾ ਇਨ ਫੋਕਟ ਧਰਮ  
ਕਰੇ ਫਲੁ ਨਾਹੀ ॥ ੨੦ ॥

ਫੋਕਟ ਧਰਮ ਭਯੋ ਫਲ ਹੀਨ ਸੁ ਪੂਜ ਸਿਲਾ ਜੁਗ ਕੋਟਿ  
ਗਵਾਈ। ਸਿੱਧ ਕਹਾ ਸਿਲਕੇ ਪਰਸੇ ? ਬਲ ਬਿੱਧ ਘਟੀ ਨਵ  
ਨਿੱਧ ਨ ਪਾਈ। ਆਜੁਹੀ ਆਜੁ ਸਮੇ ਜੁ ਬਿਤਯੋ, ਨਹਿ ਕਾਜਿ

ਸਰਿਯੋ ਕਛੁ ਲਾਜਿ ਨ ਪਾਈ । ਸ੍ਰੀ ਭਗਵੰਤ ਭਜਿਯੋ ਨ, ਅਰੇ ਜਤੁ !  
ਐਸੇ ਹੀ ਐਸ ਸੁ ਬੈਸ ਬਿਤਾਈ ! ॥ ੨੧ ॥

22

ਜੋ ਜੁਗ ਤੈ ਕਰਹੈ ਤਪਸਾ, ਕੁਛ ਤੋਹਿ ਪ੍ਰਸੰਨ ਨ ਪਾਹਨ ਕੈ  
ਹੈ । ਹਾਥ ਉਠਾਇ ਭਲੀ ਬਿਧਿ ਸੋ, ਜਤ ! ਤੋਹਿ ਕਛੁ ਬਰਦਾਨ ਨ  
ਦੇ ਹੈ । ਕੌਨ ਭਰੋਸ ਭਯਾ ਇਹ ਕੋ ? ਕਹੁ, ਭੀਰ ਪਰੀ ਨਹਿ ਆਨਿ  
ਬਚੈ ਹੈ । ਜਾਨ ਰੇ ਜਾਨ ! ਅਜਾਨ ਹਠੀ ! ਇਹ ਫੋਕਟ ਧਰਮ ਸੁ  
ਭਰਮ ਗਵੈ ਹੈ ॥ ੨੨ ॥

23

ਜਾਲ ਬਧੇ ਸਬ ਹੀ ਮ੍ਰਿਤਕੇ ਕੋਊ ਰਾਮ ਰਸੂਲ ਨ ਬਾਦਨ  
ਪਾਏ । ਦਾਨਵ ਦੇਵ ਫਨਿੰਦ੍ਰ ਧਰਾਧਰ ਤੂਤ ਭਵਿੱਖ ਉਪਾਇ  
ਮਿਟਾਏ । ਅੰਤ ਮਰੈ ਪਛਤਾਇ ਪ੍ਰਿਥੀ ਪਰਿ ਜੋ ਜਗ ਮੈ ਅਵਤਾਰ  
ਕਹਾਏ । ਏ ਮਨ ਲੈਲ ! ਇਹੋਲ ਹੀ ਕਾਲ ਕੇ ਲਾਗਤ ਕਾਹਿ ਨ  
ਪਾਇਨ ਧਾਏ ? ॥ ੨੩ ॥

24

ਕਾਲਹੀ ਪਾਇ ਭਯੋ ਬ੍ਰਹਮਾ ਗਹਿ ਦੰਡ ਕਮੰਡਲ ਭ੍ਰਮ  
ਭ੍ਰਮਾਨਿਯੋ । ਕਾਲ ਹੀ ਪਾਯ ਸਦਾ ਬਿਵਰੂ ਸਬ ਦੇਸ ਬਿਦੇਸ ਭਯਾ  
ਹਮ ਜਾਨਿਯੋ । ਕਾਲ ਹੀ ਪਾਲ ਭਯੋ ਮਿਟਿ ਗਯੋ ਜਗ, ਯਾਹੀ ਤੇ  
ਤਾਹਿ ਸਬੋ ਪਹਿਚਾਨਿਯੋ । ਬੇਦ ਕਤੇਬਨ ਭੇਦ ਸਬੈ ਤਜਿ, ਕੇਵਲ  
ਕਾਲ ਕ੍ਰਿਪਾਨਿਧਿ ਮਾਨਿਯੋ ॥ ੨੪ ॥

25

ਕਾਲ ਗਯੋ ਇਨ ਕਾਮਨ ਸਿਉ, ਜਤ ! ਕਾਲ ਕ੍ਰਿਪਾਲ ਹੀਐ



ਨ ਚਿਤਾਰਿਯੋ । ਲਾਜ ਸੋ ਛਾਡ, ਨਿਲਾਜ ਅਰੇ ! ਤਜਿ ਕਾਜ, ਅਕਾਜ  
ਕੋ ਕਾਜ ਸਵਾਰਿਯੋ । ਬਾਜ ਬਨੇ ਗਜਰਾਜ ਬਡੇ, ਖਰਕੋ ਚੜ੍ਹਬੋਚਿਤ  
ਬੀਚ ਬਿਚਾਰਿਯੋ । ਸ੍ਰੀ ਭਗਵੰਤ ਭਜਿਯੋ ਨ, ਅਰੇ ਜੜ੍ਹ ! ਲਾਜ ਹੀ  
ਲਾਜ ਹੀ ਕਾਜ ਬਿਗਾਰਿਯੋ ॥ ੨੫ ॥

26

ਬੇਦ ਕਤੇਬ ਪੜ੍ਹੇ ਬਹੁਤੇ ਦਿਨ ਭੇਦ ਕਛੂ ਤਿਨ ਕੋ ਨਹਿ  
ਪਾਇਯੋ । ਪੂਜਤ ਠੌਰ ਅਨੇਕ ਫਿਰਿਯੋ, ਪਰ ਏਕ ਕਬੈ ਹੀਯ ਮੈ ਨ  
ਬਸਾਯੋ । ਪਾਹਨ ਕੋ ਅਸਥਾਲਯ ਕੋ ਸਿਰਿ ਨਿਯਾਇ ਫਿਰਿਯੋ ਕਛੂ  
ਹਾਥ ਨ ਆਯੋ । ਰੇ ਮਨ ਮੂੜ੍ਹ ! ਅਗੂੜ੍ਹ ਪ੍ਰਭੂ ਤਜਿ, ਆਪਨ ਹੁੜ੍ਹ  
ਕਹਾ ਉਰਝਾਯੋ ? ॥ ੨੬ ॥

27

ਜੋ ਜੁਗਿਯਾਨ ਕੇ ਜਾਇ ਉਠ ਆਸੁਮ ਗੋਰਖਕੋ ਤਿਹ ਜਾਪ  
ਜਪਾਵੈ । ਜਾਯ ਸਨਿਯਾਸਨ ਕੇ, ਤਿਹ ਕੋ ਕਹਿ,—“ਦੱਤ ਹੀ  
ਸੱਤ ਹੈ,” ਮੰਤ੍ਰ ਜਪਾਵੈ । ਜੋ ਕੋਊ ਜਾਇ ਤੁਰਕੱਨ ਮੈ ਮਹਿਦੀਨ ਕੇ  
ਦੀਨ ਤਿਸੈ ਗਹਿ ਲਿਯਾਵੈ । ਆਪਹਿ ਬੀਚ ਗਨੈ ਕਰਤਾ, ਕਰਤਾਰ  
ਕੋ ਭੇਦ ਨ ਕੋਊ ਬਤਾਵੈ । ੨੭ ॥

28

ਜੋ ਜੁਗੀਯਾਨ ਕੇ ਜਾਇ, ਕਹੈ,—“ਸਭਿ ਜੋਗਨ ਕੋ ਗ੍ਰਿਹ  
ਮਾਲ ਉਠੈ ਹੈ” । ਜੋ ਪਰੇ ਭਾਜਿ ਸੰਨਿਯਾਸਨ ਦੇ ਕਹੈ,—“ਦੱਤ  
ਕੋ ਨਾਮ ਪੈ ਧਾਮ ਲੁਟੈ ਹੈ” । ਜੋ ਕਰਿ ਕੋਊ ਮਸੰਦਨ ਸੋ, ਕਹੈ,—  
“ਸਰਬ ਦਰਬ ਲੈ ਮੋਹਿ ਅਬੈ ਹੈ” । ਲੇਉ ਹੀ ਲੇਉ ਕਹੈ ਸਬ ਕੋ  
ਨਰ, ਕੋਊ ਨ ਬ੍ਰਹਮ ਬਤਾਇ ਮੁਹਿ ਹੈ ॥ ੨੮ ॥

ਭਾਗ ੨ ਏਕੋ ! ਭਾਗ ੨ ਏਕੋ ! ਭਾਗ ੨ ਏਕੋ ! ਭਾਗ ੨ ਏਕੋ ! ਭਾਗ ੨ ਏਕੋ !

- ਜੋ ਕਰਿ ਸੇਵ ਮਸੰਦਨ ਕੀ, ਕਹੈ, ਆਨਿ ਪ੍ਰਸਾਦਿ ਮੁਖੇ  
 ਕਹਿ ਦੀਜੇ । ਜੋ ਕਛੁ ਮਾਲ ਤਵਾਲਯ ਸੋ ਅਬ ਹੀ ਉਠਿ ਭੇਟ ਹਮਾਰੀ  
 ਹੀ ਕੀਜੇ । ਮੇਰੇ ਈ ਧਿਯਾਨ ਧਰੇ ਨਿਸ ਬਾਸੁਰ ਭੁਲ ਕੇ ਔਰ ਕੋ  
 "ਕਦਮੇ ਨਾਮੀਜੇ" । ਦੀਨੇ ਕੋ ਨਾਮੁ ਸੁਨੇ ਭੁਜਿ ਰਾਬਹਿ ਲੀਨੇ ਬਿਨਾ  
 ਨਹਿ ਨੈਥ ਖੁਸੀਜੇ ॥ ੨੯ ॥
- ਆਖਨ ਭੀਤਰਿ ਤੇਲ ਕੋ ਡਾਬ ਸੁ ਲੋਗਨ ਲੀਰ ਬਧਾਇ  
 ਦਿਖਾਵੈ । ਜੋ ਧਨਵਾਨ ਲਖੈ ਨਿਜ ਸੇਵਕ ਤਾਹੀ ਪਟੋਸ ਪ੍ਰਸਾਦਿ  
 ਜਿਮਾਵੈ । ਜੋ ਧਨ ਹੀਨ ਲਖੇ ਹਿਤ ਦੋਤ ਨ, ਮਾਂਗਨ ਜਾਤ ਮੁਖੇ  
 ਨ ਦਿਖਾਵੈ । ਲੂਟਤ ਹੀ ਪਸੁ ਲੋਗਨ ਕੋ ਕਬਹੂੰ ਨ ਪ੍ਰਮੇਸਰ ਕੇ  
 ਗੁਣ ਗਾਵੇ ॥ ੩੦ ॥

31

- ਆਖਨ ਮੀਚ ਰਹੈ ਬਕ ਕੀ ਜਿਮ ਲੋਗਨ ਏਕ ਪ੍ਰਪੰਚ  
 ਦਿਖਾਯੋ । ਨਾਤ ਫਿਰਿਯੋ ਸਿਰ ਬੱਧਕ ਜਿਯੋ ਅਸ ਧਿਯਾਨ ਬਿਲੋਕ  
 ਬਿੜਾਲ ਲਜਾਯੋ । ਲਾਗਿ ਫਿਰਿਯੋ ਧਨ ਆਸ ਜਿਤੈ ਤਿਤ, ਲੋਗ  
 ਗਯੋ ਪਰਲੋਗ ਗਵਾਯੋ । ਸ੍ਰੀ ਭਗਵੰਤ ਭਜਿਯੋ ਨ, ਅਰੇ ਜਤ੍ਰ !  
 ਧਾਮ ਕੇ ਕਾਮ ਕਹਾਂ ਉਰਥਾਯੋ ? ॥ ੩੧ ॥

32

- ਫੋਕਟ ਕਦਮ ਦਿੜਾਤ ਕਹਾਂ ਇਨ ਲੋਗਨਕੋ ? ਕੋਈ ਕਾਮ  
 ਨ ਐਹੈ । ਭਾਜਤ ਕਾ ਧਨ ਹੇਤ ? ਅਰੇ ! ਜਮ ਕਿੰਕਰ ਤੇ ਨਹਿ  
 ਭਾਜਨ ਪੈਹੈ । ਪੁਤ੍ਰ ਕਲਿਤ੍ਰ ਨ ਮਿਤ੍ਰ ਸਖੈ ਊਹਾ ਮਿੱਖ ਸਖਾ ਕੋਊ

ਸਾਖ ਨ ਦੇਹੋ । ਚੇਤ ਰੇ ਚੇਤ ! ਅਚੇਤ ਮਹਾ ਪਸੁ ! ਅੰਤ ਕੀ ਬਾਰ  
ਅਕੇਲੋ ਹੀ ਜੈ ਹੈ ॥ ੩੨ ॥

33

ਤੋ ਤਨ ਤਿਯਾਗਤਹੀ, ਸੁਨਰੇ ਜੜ੍ਹ ! 'ਪ੍ਰੇਤ' ਬਖਾਨ ਤ੍ਰਿਆ  
ਭਜ ਜੈ ਹੈ । ਪੁਤ੍ਰ, ਕਲਤ੍ਰ ਸੁਮਿਤ੍ਰਸਖਾ, "ਇਹ ਬੇਗ ਨਿਕਾਰਹੁ"  
ਆਇਸ ਦੇ ਹੈ । ਭਉਨ, ਭੰਡਾਰ, ਧਰਾ ਗੜ੍ਹ ਜੇਤਕ, ਛਾਡਤ ਪ੍ਰਾਨ  
ਬਿਗਾਨ ਕਹੈ ਹੈ । ਚੇਤ ਰੇ ਚੇਤ ! ਅਚੇਤ ਮਹਾ ਪਸੁ ! ਅੰਤ ਕੀ ਬਾਰ  
ਅਕੇਲੋ ਈ ਜੈ ਹੈ ॥ ੩੩ ॥

## TRANSLATION.

1. Day and night he meditateth on the Ever-radiant Light, and giveth not even a moment's thought (to anything else) except the one Lord ;

Adorneth himself with perfect Love and Faith and putteth not his trust in fasts, tombs, crematoriums and hermit-cells even by mistake.

In pilgrimages, in charities, in acts of mercy, in austerities, and in self-restraints knoweth none save Him.

When full light shineth within him, then a man may be deemed a pure Khalsa.

2. His existence is eternal, His laws endure. He is from the beginning, but Himself without a beginning. He is unfathomable and unconquerable.

His bounty, mercy, self-control, self-restraint, laws, vow of celibacy, and excellent vow of goodness never fail.

He is primeval, of no colour, without beginning, without end, self-begotten, boundless, without jealousy and without fear.

His form is formlessness. He hath no lines, is unaffected by old age, is merciful to the lowly and is all-kindness.

3. Thou art the first cause. Thou art without jealousy, without any garb, O Great



Master ! Thou existest for ever and art the Kindler of Light.

Thou art immanent in every form, absorbed in the contemplation of the reality, O Destroyer of Births !

In the beginning, before the eons began, (nay even) before the creation, Thou wast present everywhere, O All-pervading Lord !

Thou art merciful to the humble, abode of kindness, all-compassion Thou art from the beginning, unbegotten, unconquerable and indestructible.

4. He is primeval, indivisible, perfect and eternal master. His mysteries the Vedas and the Books have not been able to reveal.

He is kind to the humble, benevolent, a treasure of mercy, and everlasting. He pervades every form.

His depths, Shesha, Indra, Gnesha, Shiva and Brahma have been unable to fathom even after constant sounding.

O Foolish mind ! why hast thou forgotten the manifest master.

5. He is immovable, from the beginning, of no colour, everlasting. His existence has been said to be eternal.

He is primeval, cometh not into the womb and was not born. He is devoid of old

age, holiest of holies and hath been  
believed in from eternity.

His miracles, begotten of himself, are  
known to the whole world. He is one  
but dwelleth in many places.

Oh ! poor mind ! why dost thou not know  
the Lord, who is free from all defects.

6. Thou art imperishable. Thou art primeval.  
Thou art without colour. Thou knowest  
no death. Thou existest for ever. O  
Almighty !

Thou givest food to all living beings in  
the water or on the land.

The Holy books of the Hindus and the  
Mohammadans both ponder over Thee  
in various ways

Nothing else lasts in this world, O ! Holy  
one ! Greatest of all !

7. Thou hast been recognised as primeval  
unfathomable, perfect, undivided,  
indescribable, unconquerable and  
undying.

Thou wast in the past, thou art in the  
present, and thou shalt be in the future.  
All call thee omnipresent.

The gods and the demons, Vishnu, Narad  
and Saraswati all name thee eternal.

The Puranas and the Quoran are unable  
to unravel any secret of the All-merciful,

who is an ocean of kindness and who is  
compassionate to the lowly.

8. Thou ! O Eternal Being ! O Master of  
everlasting laws ! Thou hast caused the  
Vedas and the Books to grow.  
He Himself sustained in the past and sus-  
tains in the present the gods, the  
demons and the spirits of the mountains.  
Thou art from the beginning, wast before  
the eons commenced Thou art colour-  
less and undying. Thy light is seen, O  
Invisible one !  
O ignorant mind ! the master is so mani-  
fest. Who hath told thee of any other ?
9. The gods, the demons of the mountains,  
the inhabitants of the nether world and  
the most renowned Sidhs all undergo  
various penances (to attain to Him.),  
The Vedas, the Puranas and the Quoran  
are tired of singing His attributes.  
He cannot be comprehended.  
He knows the hearts of the inhabitants  
of this world, of the heavens, of the  
nether regions, of the four quarters and  
of the four corners.  
His glory is enveloping the whole earth  
Why, O mind ! dost thou tell me of  
any other ?
10. The Vedas and the Books are unable to  
explain His secrets. The Sidhs are tired  
of their meditations.



The Smrities, the Shastras, the Vedas and the Puranas treat of Him in various ways, but the story of the Primeval Being, who is without beginning, cannot be fully known. He saved Dhru, Ajamal and Prahlad.

His Name - the Name which saved the Prostitute—is the basis of all my deliberations.

11. All have admitted Him as existing from the beginning, but Himself without a beginning, unfathomable, the eternal master and of immortal beauty.

Of whom the Ghandharvas, the inhabitants of the nether world, of the earth, of the skies and of the four quarters have knowledge.

Whom, this world and the others, the four quarters and the four corners, the gods and the demons recognise as their Master.

O ignorant mind ! under whose influence hast thou forgotten the All-wise and the Self-begotten.

12. Some firmly believe in the images of Vishnu, others call Shiva their lord.  
Some consider His abode to be a temple, others fix His residence in a mosque.  
Some call him Rama, some Krishna, other identify him in their minds with other incarnations.



Abandoning all these barren ways, I believe the Creator only to be the author of all beings.

13. If you say that Rama is unborn and invincible, why was he born of Kaushalia's womb then ?

Why was he, whom you call dark-coloured Krishna, defeated by Kal-yaman.

You call Him all-goodness and without enmity. Why did then Krishna drive the chariot of Arjuna ?

Recognise Him only as your Master, whose mysteries none has been able to unravel or will be able to expound.

14. How do you identify Krishna with the All-merciful ? Why did the sportsman shoot him with an arrow ?

Why did he, who saves the families of others, had his own family destroyed ?  
you call him primeval and unborn, why did Krishna come into the womb of Devki ?.

It is said that he hath no father or mother, why then Vasudev be termed his Father ?.

15. Why do you call Shiva your lord ? why do you term Brahma your Master.?

The lord of the Raghvas, the Master of the Yadvas and the husband of Ramma, whom you consider as lords of the universe are (in reality) not so.

Sukhdev, Prashar and Vyas, who discarded the one God and worshipped many, have been duped.

These ways are unprofitable. I believe in one God who (manifests himself) in manifold ways.

- 16.** Some believe in Brahma, others call Shiva their lord.

Some regard Vishnu as the lord of the universe and say that by worshipping him all sorrow vanishes.

Consider it over and over again, O dullard ! in the end all these gods will forsake thee.

In the mind make room for Him only who was, now is and in future will be.

- 17.** He created millions of Indras, made and destroyed millions of Upindras.

The demons, the gods, the serpent, the mountains, the birds and the beasts are beyond reckoning.

Shiva and Bhrama have been undergoing austerities up to the present time and have not been able to fathom his depths.

The Vedas and the Four Books are unable to pry into His secrets. My Guru has told me to worship Him.

- 18.** By thy show of meditation, by growing matted locks on thy head and long nails on thy fingers, thou didst succeed in deceiving others.

Rubbing ashes on thy face, thou didst  
roam (hither and thither) and couldst  
cheat the gods and the demons even.

Entangled in the net of avarice, thou didst  
wander from house to house and didst  
not practice the resignation of a Yogin.

Thou didst lose thy self respect, but didst  
not attain to thy end. *Without love no one  
can reach God.*

19. Why dost thou hanker after appearance?  
O Foolish mind! by false show thou  
dost lose thine own self-respect.

Why dost thou cheat others? By doing  
so thou art dishonoured here and wilt  
gain no place hereafter.

Where the All-merciful dwells, there no  
room shall be allotted to thee.

O unthinking man! consider it over and  
over again, "by merely donning a garb  
thou shalt not attain unto the Indes-  
cribable."

20. Why dost thou worship stones. A stone  
cannot *contain* the Lord.

Worship him only as thy master, by  
worshipping whom all pains are  
assuaged.

All obstacles, in the form of bodily or  
mental ailments shall fade away, when  
thou repeatest His Name.

Meditation on Him only is acceptable;  
these unprofitable deeds end in no gain.



21. If thou didst waste thousands of eons  
in the worship of stones, the unprofit-  
able deed would bring thee no gain.

How couldst thou attain to success by  
the worship of stones Thy power is  
diminished, thy progress retarded and  
thou hast not obtained the Nine  
treasures.

Day by day time flies on, and thou hast  
not achieved thy object, Art not thou  
ashamed of it ?

Thou dullard ! Thou didst not remember  
the Almighty and in these deeds thou  
didst waste thy whole life.

22. For an eon thou mayest worship a stone  
it will not gladden thy heart.

The image will not confer any boon  
upon thee, with its arms uplifted in a  
gracious, manner, O dullard !

Say, how didst thou come to repose thy  
trust in it ; it never helped thee in  
trouble.

Know, foolhardly person ! know, this  
barren path is of ignorance. Thou shalt  
lose.

23. All were caught in the meshes of death  
No incarnation or prophet could save  
himself.

The gods, the demons, the serpents and  
the mountains were created and des-



troyed in the past and will be created  
and destroyed in the future.

Those, who had themselves called the  
incarnations of the Deity, on this very  
earth died broken-hearted in the end.

O unstable mind ! why dost thou not bow  
to the feet of the Destroyer alone.

24. Conditioned by time came Brahma and  
taking a staff and a cowl roamed on  
the earth

Conditioned by time came Shiva and  
wandered from country to country.  
We know this also.

Conditioned by time came into being the  
whole creation and passed away. Hence  
all men came to know Him.

Abandoning all the mysteries of the  
Vedas and the Books I acknowledge  
the Lord only as the fountain head of  
all grace.

25. Thou didst waste time in these deeds,  
unthinking man ! and didst never  
remember the merciful Lord.

Thou didst banish all feelings of shame  
O shameless one ! and leaving thy  
proper work committed evil deeds,  
bringing no fruit to thee.

Thou hadst beautiful horses and huge  
elephants, but thou didst resolve to  
ride an ass.

Thou thoughtless fellow ! Thou didst not worship the Supreme Being and in a regard for the world didst spoil thy end.

26. Thou didst read the Vedas and the Books for many days, but didst not understand their real import.

Thou didst roam hither and thither worshipping one god after another, but didst never fix thy heart on the One.

Thou didst prostrate thyself before the idols and the shrines, but didst gain nothing.

Why leaving the master so manifest, O foolish mind ! art thou entangled thine own headstrong fancies ?

27. If one goes to the Yogins, they ask him to repeat the name of Gorakh.

If he turns to the Sanyasins, they advise him to believe firmly that Datta alone is true.

If he goes to the Mohammadans, they forcibly convert him to the religion of the Prophet.

All consider the Lord to be amongst them alone, but none can tell me of His secrets.

28. If one goes to the Yogins, they tell him to offer all his belongings to them.

If he runs to take shelter with the Sanyasins, they ask him to give up all his riches in the name of Datta.

If he begins to serve the Masands, they order him to transfer his property to them at once.

All try 'to take' (from me what I have), but none wants 'to give' me the knowledge of God.

29. If one begins to serve a Masand, then he says "bring to me all thy offerings.

"Whatever of thy riches or property thou hast, go and present them to me at this very moment.

"Day and night think of me alone and never commit the mistake of remembering any other."

When they hear the word 'give', they would fly away even at night, and will never be pleased in the least without getting something.

30. Dropping oil in their eyes, they show the people a flood of tears.

When they know their disciple to be a rich man they serve him with dainty dishes.

But if he is poor, he gets nothing for his requests and even they hide their faces when he goes to them.

The beasts are plundering the people. They never sing the praises of the Lord.

31. They close their eyes like a heron, and make a show of meditation to the



public.

Like a huntsman they lower their heads,  
and by their fixed gaze put the cat  
even to shame.

They go wherever there is any hope of  
getting money. They are dishonoured  
in this world and have nothing to build  
upon in the world hereafter.

Oh ! thoughtless creature ! Thou dost not  
cherish the Lord. Why art thou solely  
engaged in the worldly things ?

32. Why do you make people practice vain  
deeds ? These actions will not serve  
them in any way.

Why do you run after wealth ? You  
will surely be unable to run away from  
the angel of death.

There (*i.e.* before the Lord) none will bear  
witness in your favour, neither sons,  
nor wife nor friends, nor companions  
or disciples.

Bear this in mind, O unthinking brute !  
in the end you shall have to go alone.

33. No sooner you leave the body, than your  
wife will desert you calling you a ghost  
Your sons, wife, companions and bosom  
friends will all cry "make haste to  
take him out."

The palaces, the treasures, the lands  
and the forts will all pass to others as  
soon as you give up your soul.

Bear this in mind, O unthinking brute !  
In the end you shall have to go alone.



## NOTES

- Sw. 1. L. 2.** Worship of shrines is of no avail. Perfect love and faith are the only means of salvation.
- L. 3.** To appease certain gods men used to give alms and practice certain restraints and austerities. The Khalsa should only know God and do everything to please Him alone.
- L. 4.** ਨਖਾਲਸਾ, Pu. from A خالص = pure. A strange corruption.
- Sw. 2. L. 1.** ਦੁਤ੍ਰ { S. ਦੁਤ੍ਰ: } = law
- L. 2.** ਸੰਯਮ { S. ਸੰਯਮ } = Self control  
 There is no ebb and tide of emotion in Him. ਸੰਯਮ = Vow of celibacy. This attribute is brought to dispel the erroneous notion of lust in Him.
- ਨੇਮ (S. ਨਿਯਮ:) = a law, rule or precept. ਦਮ (S. ਦਮ:) = Self-restraint. He never does a thing for which he may feel sorry afterwards.
- ਅਥੇ from (S, ਹਜ਼=to move) means immovable, ਅਨੀਲ | lit, not of blue

colour. In old religion God was represented as having a blue form.

L. 3. ਜਰਾਰਨ { S. ਜਰਾ = old age + ਰਾ = toothless + ਨ = not } = lit not toothless by old age *i.e.* unaffected by old age.

L. 4. ਭਯੋ ਹੈ = Hindi idiom = ਹੈ

Sw. 3. L. 2. ਤੋਤ ਜਮਾਧਿ. His thought cannot rest upon unreality, Hence this epithet.

ਭਾਵ (S. ਭਾਵ : = birth). The particle ਸੁ is inserted to complete the metre, and is meaningless (ਪਦ ਪੂਰਤੀ).

Destroyer of births means one who relieves us from transmigration.

ਕ੍ਰਿਪਾ ਕਰ (S. ਕਰ = who does) = who does mercy.

Sw. 4. L. 1. ਕਤੋਬ. This word in the Sikh scriptures stands for the four books of the muslims *i.e.* The old and new Testaments, the Psalms and the Quoran.

L. 3. ਨੇਸ. The great serpent.

ਇੰਦ੍ਰ. Indra, the King of heaven.

ਭਵੇਸ਼. The god of wisdom.

ਸਤਿ. The Vedas.

Sw. 5. L. 3. The supernatural powers in men are the gift of some higher deity. But His wonderful powers are begotten

of Himself.

੨੪. 6. L. 4. ਸੁਬਰਾਨ A. = Holy.  
੨੪. 7. L. 3. ਮਹੀਪਰ = An epithet of Vishnu.  
ਨਾਰਦ. "He is one of the ten  
mind-born sons of Brahma,  
being supposed to have sprung  
from his thigh. He is repre-  
sented as a messenger from  
gods to men and *vice versa*,  
and as being very fond of  
promoting discord between  
gods and men.....He is said  
to be the inventor of the lute  
or *veena*. He is also the  
author of a code of laws which  
goes by his name." Apte.  
ਸਾਰਦ (S. ਸਾਰਦਾ) Saras-wati.  
੨੪. 8. E. 1. ਸਦਾ ਬੁਤ S. ਦੁਤ = a law. Whose  
laws are eternal.  
ਅਨਾਹਦ S. ਅਨਾਹਤ = new.  
unworn *i. e.* free from effects  
of time.  
L. 3. ਜੋਕ from S. ਜੋਕੁ = to shine.  
ਅਜੋਕ { S. ਅਜੋਕ: = that which  
is unseen } ਚਿਜੋਕਨ { S. ਚਿਜੋਕਨੇ }  
= sight, observation.  
L. 4. The meaning is that the cre-  
ator is so manifest. Who has  
told thee to worship another  
leaving the True God ?  
੨੪. 9. L. 1. ਨਾਗਨ { S. ਨਾਗ } = "a fabulous  
semi-divine being having the  
face of a man and the tail of a

serpent and said to inhabit the Patala."

*Apie.*

सिद्ध S. An ascetic possessing marvellous powers.

L. 3. दिक् North-East, South-East, North-West and the South-West.

L. 4. The meaning is that why should I think of anything when his glory is so manifest.

Sw. 10. -L. 2. सिद्धि The law-books of Hindus,

षष्ठि The six books on philosophy.

वेद The four revealed books.

पुराण, The books of fiction and mythology.

L. 3. ध्रुव "Dhruva is the polar star, but personified in mythology as the son of Uttanapada.

The account of the elevation of an ordinary mortal to the position of the polar star runs thus. Uttanapada had two wives, Suruchi and Suniti, but the latter was disliked by him. Suruchi had a son named Uttama and Suniti gave birth to Dhruva. One day the boy tried, like his elder brother, to take a seat in his father's lap, but he was contemptuously treated both by the King and



his wife. The poor child went sobbing to his mother who told him in consolatory terms that fortune and favour were not attainable without hard exertion. At these words the youth left the parental roof, retired to the woods, and, though quite a lad, performed such rigorous austerities that he was at last raised by Vishnu to the position of the polar star."

*Apte.*

प्रह्लाद

"According to the Padam puran, he was a Brahman in the previous existence, and when born as son of Hiranya-kasipu, he still retained his ardent devotion to Vishnu. His father of course, did not like that his own son should be such a devout worshipper of his mortal enemies, the gods, and with the object of getting rid of him, he subjected him to a variety of cruelties, but Prahlada by the favour of Vishnu, was quite unscathed, and began to preach with even greater earnestness than before the doctrine that Vishnu filled space and was omnipresent,

omniscient, and omnipotent. Hiranya-kasipu in a fit of exasperation asked him 'If Vishnu is omnipresent how do I not see him in the pillar of this hall' ? Where upon Prahlada struck the pillar with his fist (according to another account Hirnya-Kasipu himself angrily kicked the pillar to convince his son of the absurdity of his faith), when Vishnu came out half man and half lion, and tore Hiranya-Kasipu to pieces. Prahlada succeeded his father and reigned wisely and righteously." *Apte.*

According to the popular account the pillar, from which Vishnu came out, was made red hot by Hiranya-Kasipu, in order to punish Prahlada for his heretical views.

*Ajama!*—He was a sinful man, who had one of his several sons named Narain. On his death bed he called aloud for him. Such was the strange effect of the Name Narain (which means God) that the angels of death left him and he was taken to *swarga* by

the gods.

The Guru says that though several attempts have been made in revealed books, in philosophy in law-codes and in fiction to give a complete idea of the Deity. but they have failed. For he is unfathomable and none can comprehend Him.

कलिका lit. a prostitute. Here a reference to the particular prostitute in whose house once a *Mahatma* came by mistake. Taking compassion on her, he told her to tame a parrot. She obeyed him and began to teach the bird the familiar words "Ram Ram." Such was the effect of the Holy Name upon her, that she was absorbed in it and was saved in the end.

Sw. 11. L. 1. शिष्य (S. शिष्य) = immortal  
मनुष्य Hindi = Beauty.

L. 2. रीतिवत् (S. रीतिवत् :) "a class of demi-gods regarded as the singers or musicians of gods."

सखा (S. सखा) the followers of Kubera, the god of wealth. Kubera dwells on the Kailas Mountain.

L. 3. अलोक्य (S. अलोक्य) = worlds other than our own.



Sw. 13. The reasoning in this swaiya may be expressed as follows. God is unborn and invincible. Ram Chandra and Krishna are believed to be his incarnations. Ram Chandra was born and hence could not be identified with the unborn. Krishna was defeated and hence could not be the same as the invincible. The doings of the great men contradict the attributes of God and hence they could not be His incarnations.

L. 2. **अश्व** for Kalyaman. "A king of Yavanas enemy of Krishna and an invincible foe of the Yadvas. Krishna, finding it impossible to vanquish him on the field of battle, cunningly decoyed him to the cave where Muchakunda was sleeping who burnt him down with his looks" *Apte.*

L. 3. **अश्व**, a name of Arjuna.

Sw. 24. The story referred to is given in Bhagwat Ekadish Skandha Adhyaya I slokas 10-24 and Adhyaya XXX. Once Krishna thought of destroying the Yadvas, and to fulfil that purpose he called some rishis, Vishva Mitra, Durvasa etc.,

and sent them to Pindark Tirth. Some of the Yadva boys there disguised one of their comrades, named, Samb, as a woman and took him in their playful mood, to the rishis. Representing him as a pregnant girl, they asked the rishis whether she would bring forth a boy or a girl. Being enraged the rishis told them that she would bring forth an iron cudgle, with which their whole race would be destroyed. Being afraid of the curse the boys took the cudgle, which they found on unmasking the boy, to their Raja Ugarsen, who had it ground to dust. A small bit remained, which, with the dust, was thrown into the sea. The dust was carried to the coast by the waves and a kind of reed grew there. The small bit was swallowed by a fish, which along with others was caught by a fisherman. On dissection, he found the sharp iron bit and stuck it to the head of his arrow.

Krishna once remarked to

the Raja that Yadvas had grown sinful and hence they must perform a pilgrimage to wash off their sins. Thus they all went to the Prabhasa. After their ablutions, the Yadvas began to drink, and amidst their drunken frolics, misled by the Maya (illusion) of Krishna they began to fight. At first they used swords and arrows and then the sharp reeds sprung from dust of the iron cudgle. The whole race was destroyed there. Krishna, assuming the real form of Vishnu then sat under a Peepal tree. A hunter mistook his lotus feet for the eye of a deer and with the same arrow, whose head was formed of the remaining bit of the cudgle, shot him dead.

Sw. 15. L. 1. **सिनेस** Brahma lit the lord of Brahmans.

L. 2. **रघोस** Ramachandra **जदेस** = Krishna.

**रामपति** = husband of Rama i. e. Vishnu.

**पराशर** "Name of a celebrated sage father of Vyasa and the author of a smriti."

**यजाम**. "He was the son of the



sage Parashara by Satyavati, (born before her marriage with Santanu) ; but he retired to the wilderness as soon as he was born and there led the life of a hermit, practising the most rigid austerities until he was called by his mother Satyavati to beget sons on the widows of her son Vichitravirya. He was thus the father of Pandu and Dhritrashtra and also of Vidura. He was at first called Krishnadvaipayana from his dark complexion and from his having been brought forth by Satyavati on a Dvipa or island, but he afterwards came to be called Vyasa or the 'arranger,' as he was supposed to have arranged the vedas in their present form. He is believed to be the author of the great epic, the Mahabharata which he is said to have composed with Ganpati as his scribe. The eighteen Puranas, as also the Brahmasutras and several other works are also ascribed to him. He is one of the seven deathless persons."

*Apl.*

प्रवहेद "He is said to have been born from the seed of Vyasa, which fell at the sight of the heavenly nymph Ghritachi, while roaming over the earth in the form of a female parrot. Suka was a born philosopher and by his moral eloquence successfully resisted all the attempts of the nymph Rambha to win him over to the path of love. He is said to have narrated the Bhagwat Puran to king Parikshit."

*Apte.*

Sw. 17. ईन्द्र Indra, the King of heaven and the god of rain. His most famous weapon is the thunderbolt.

उपिन्द्र Upindra. "Name of Vishnu or Krishna as the younger brother of Indra in his 5th or dwarf incarnation."

Sw. 18. नजस (S. नजस :) = resignation,  
अवगते = Were duped into the belief that thou wast a Yogin.

Sw. 19. L. 3. It means that the doors of mercy are shut on the hypocrites.

Sw. 20. L. 8. अयि (S. अयि :) = mental pain or anguish.

विजायि (S. विजायि :) — sickness, ailment usually physical.

Sw. 21. L. 2. ਨਉਨਿਧਿ — the  
 nine treasures of Kubera the  
 god of wealth. They are :—  
 ਮਹਾ ਪਦਮ, ਪਦਮ, ਬੰਖ, ਮਕਰ, ਬਛਪ, ਮੁਕੰਦ,  
 ਕੰਦ, ਨੀਲ, ਖਟਵ.

Sw. 23. L. 2. The gods and the demons  
 etc. were worshiped by the  
 Hindus. The Guru says they  
 are mere creatures, subject to  
 destruction and decay. As to  
 the reality of the gods and the  
 demons it is written elsewhere  
 in the Dāsām Granth.

ਜਾਧ ਕਰਮ ਜਿ ਪੁਰਖੁ ਕਮਾਵੈ ।  
 ਨਾਮ ਦੇਵਤਾ ਜਗਤ ਕਹਾਵੈ ॥  
 ਕੁੜਿਤ ਕਰਮਜੇ ਨਗਮਹਿਕਰਹੀ।  
 ਨਾਮ ਅਸੁਰ ਤਿਨ ਕੋ ਜਗਧਰਹੀ॥

“Those who do good deeds in  
 this world are termed gods.  
 Those who commit evil deeds  
 are named demons.”

L. 4. The word ਕਾਲ is Sanskrit and  
 literally it means time. Its  
 Secondary meaning is death.  
 In the writings of the 10th  
 Guru it means the Destroyer,  
 the Lord himself. Some men  
 do not believe in any God and  
 think time only the cause of  
 all this creation. That the Guru  
 distinguished his God from ਕਾਲ  
 (time) is clear from ਨਮਸਤੈ ਅਕਾਲੇ  
 (Jap) and such passages as



ਕਾਲ ਰਹਤ ਅਨਕਾਲ ਸਰੂਪਾ ॥  
 ਅਨਕਾਲ ਅਪਾਲ ਦਿਆਲ ਸੁਖਿ ॥  
 ਅਕਾਲ ਹੇ ਅਪਾਲ ਹੇ ਖਿਆਲ ਹੇ ਅਖੰਡ ਹੇ  
 in his *Akalustat*. His ਕਾਲ is  
 the destroyer of time and ਮਰਾ  
 ਕਾਲ even.  
 ਅਘੋ ਭੰਡਿਓ ਦੁਖਦ ਖੰਡਣਕਾਲ ਹੂੰ ਕੇ ਕਾਲ ॥  
 ਗੁਯਾਨ ਹੂੰ ਕੋਗਯਾਤਾ ਮਹਾਂ ਚੁੰਧਿਤਾ ਕੇ ਦਾਤਾ  
 ਦੇਵਕਾਲਹੂਕੇ ਕਾਲ ਮਹਾਂ ਕਾਲਹੂ ਕੇ ਕਾਲ ਹੂੰ ।  
 (*Akalustat*)

His ਕਾਲ though limiting  
 everything by time is himself  
 timeless. The following Swaiya  
 in the Bachittar Natak will  
 clear the whole thing.

ਕਾਲ ਹੀ ਪਾਇ ਭਯੋ ਭਗਵਾਨ ਸਜਾਗਤ ਜਾਂ  
 ਜਗ ਜਾ ਕੀ ਕਲਾ ਹੈ। ਕਾਲ ਹੀ ਪਾਇਭਯੋ ਬ੍ਰਹਮਾ  
 ਸਿਵ ਕਾਲ ਹੀ ਪਾਇ ਭਯੋ ਜੁਗੀਆ ਹੈ। ਕਾਲ ਹੀ  
 ਪਾਇ ਸੁਰਾਸਰ ਗੇਧੂਬ ਜਭ ਭੁਜੇਗ ਦਿਸਾ ਵਿਦਸਾ ਹੈ  
 ਅਉਰ ਸੁ ਕਾਲ ਸਭੈਬਮਿਕਾਲ ਫੇਵੇਕ ਹੀ ਕਾਲ-  
 ਅਕਾਲ ਸਦਾ ਹੈ ।

Sw. 24. L. 4. The Vedas and the Books men-  
 tion gods and prophets to  
 whom we might look for favour.  
 The Guru says that he discards  
 such mysterious writings and  
 puts his trust in the Creator  
 alone.

Sw. 25. L. 3. You had opportunities of doing  
 good, but leaving that you  
 indulged in evil deeds, and  
 instead of winning respect  
 gained dishonour. Mounting

an ass is considered dishonourable in this country.

Sw. 26. L. असबास = S. अस्ति + आसः :=  
lit. an abode of bones; a tomb.

Sw. 27. L. 1. Yogins are a sect of ascetics who wear big rings in their ears. Gorakh was their founder. Dattatraiya was the founder of a sect of Sanyasins.

L. 4. The meaning is that all sects claim to be in the sole possession of the religion of God, but not withstanding are ignorant of some of the commonest facts of spiritual life. The most glaring defect in the days of the Gurus was obstinate intolerance of one sect towards another. This baneful defect has not even now vanished from this country.

Sw. 28. True spiritual life consists in serving others and giving to them what we have. The Guru condemns the worldly attitude of the religious sects of those days. They tried to snatch the worldly belongings of the novices, as many do even now a days, and did not try to impart any truth to them. Masand. The fifth Guru had appointed men, called

*masands*, to gather tithes from the Sikhs for the national treasury. Gradually they began to pose themselves as Gurus and were turned into hateful oppressors in the end. These tyrants were severely punished by the tenth Guru, because in the garb of the Sikhs they looted their own brethren.

29. 4. They will not wait till morning even. When they have finished their plunder they will run away most unceremoniously.

Sw. 30. L. 1. This artifice is resorted to even now a days. A drop of oil put in the eye will make it red and moist, and thus give it an appearance of sleeplessness, deep devotion and bitter repentance.

L. 2. It is a sad truth that men professing to be the teachers of religion distinguish between the rich and the poor of their flock. The rich and the poor are alike in the sight of the Lord and hence must have the same position in the eyes of His prophets.

Sw. 31. L. 1. In a posture of meditation men generally shut their eyes.



But if it is merely a show, it is often compared to the attitude of a heron intent upon catching a fish. As soon as the tiny creature is within reach, the bird soon relinquishes his thoughtful posture and with one clutch swallows it off. Similarly the hypocrites wait for a wealthy disciple and as soon as they have got one they prey upon him.

- L. 2. In the Sikh religion bowing to the feet of a good man to express humility is strictly enjoined; but the Guru points out that a huntsman also lowers his head, not with a view to show his humility, but to make his aim more sure. Outward confessions without sincerity of heart count for nothing.

The fixed gaze of a cat before pouncing upon his prey.

Sw. 32.

These lines are addressed to the leader of a sect, and bear the soundest advice. Men, covet to have a number of followers, hence begin to minister to their whims. The Guru says in the words of Christ "what availeth a man if he gaineth

the whole world but loseth his own soul." It is the practice of truth and not the number of disciples that will stand in any stead before the Lord God.

The force of this stanza could not be adequately brought out in the translation. The Guru dwells in the most touching terms on the dying moments of a person, when everybody whom he loved in this world, leaves him alone to appear before God and get the reward of his actions. In the superstitious dread of the dead body even the wife hesitates to touch his beloved husband, whom she so fondly embraced at one time. In this hot country a corpse could not be safely kept for a long time. So everyone who comes to attend the funeral always exhorts to make haste in cremation, lest the body may become putrid. Very few moments are given to him to lie in the house which he considered his own, all the possessions pass to others. Hence says the Guru "Keep that moment of death in view

when all will desert you and  
you shall go alone to bear the  
punishment of the evil deeds,  
committed for the service  
of persons, who are unable  
to help ."



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